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Two Jews On Davis Cup Team Make History

NEW YORK—(NJP)—Two Jewish tennis players were catapulted into the highest position ever held by a Jewish duo when they were named this week as number 1 and 2 on the Davis Cup Team.

They are Dick Savitt, who returned to the U.S. this week bearing the coveted Wimbledon championship, and Herb Flam of Beverly Hills, Calif., who ranks second in the national tennis standings. Savitt ranks sixth, but due to his recent victorious campaigns, was assigned the top position on the team.

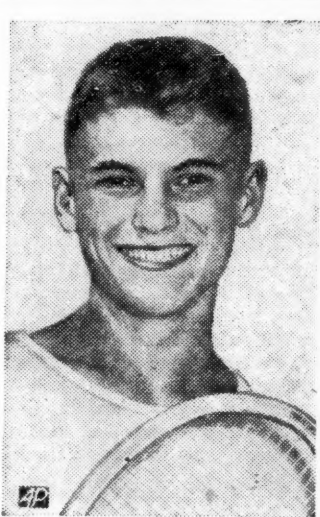
Savitt, who is 24 years old, headed the Cornell University tennis team. His mother told The Post that he doesn't think about his Jewishness, but added that he doesn't deny it.

Mrs. Savitt who described her son as "more of an American chap than a Jew," disclosed that he never attended a Jewish school and that the family is not affiliated with any congregation.

Savitt told reporters that he never took a tennis lesson in his life. He began swishing a tennis racquet in the back yard of his home in Orange, N.J. when he was 14, but his primary interest was in basketball.

In high school and at Cornell he starred on the basketball court, but decided to concentrate on tennis after receiving several injuries.

Savitt defeated Flam in the semi-finals at Wimbledon, after dropping 11 of the first 13 games.



HERB FLAMM



DICK SAVITT

Showered With Gifts

Jewish Girl Candidate For Queen of Aquatennial

MINNEAPOLIS—Beauteous Lois Klugman, a senior at the University of Minnesota, has been named as one of the candidates for the title of "Aquatennial Queen of the Lakes."

Miss Klugman is sponsored by the Young People's League of Adath Jeshurun Congregation and is known as Miss Young People's League.

The recipient of many gifts, blonde, svelte Lois will attend all official functions as an Aqua Queen candidate, and will live at the Nicollet hotel from July 20 to 29.

Gifts presented to Miss Klug-

man include: a pearl necklace; a complete summer wardrobe, a scholarship to the University of Minnesota; a Patricia Stevens Modeling Course, and an oil painting done by Leon Sorkin, Minneapolis artist.

Sorkin's life-size portrait of Miss Klugman will be displayed in the window of a local department store, along with the candidate's wardrobe during the week of the Aquatennial, according to the American Jewish World.

Rump ZOA Conference Set This Fall In Chicago

By HERBERT LUFT

National Jewish Post Correspondent

LOS ANGELES—A national conference of members of the Zionist Organization of America will be called for September in Chicago to discuss the recent action of the annual convention of the organization supporting the General Zionist Party in Israel.

This was revealed here in an exclusive interview by Jacob M. Alkow, president of the Southern Pacific Region of the ZOA.

Need Seen For More Rabbinical Students

CINCINNATI—An increase in the number of Reform rabbinical students to thirty-two or thirty-three annually was recommended by a survey committee headed by Frank L. Weil and Dr. Abraham Franzblau, it was announced here.

The committee said the increased number of students was necessary to meet the growing need for Reform Rabbis.

Asks \$14,000 for Injuries Suffered in Synagogue

MIAMI BEACH—Complaining that she suffered injuries when she slipped on the synagogue's waxed floor, Mrs. Jacob Katz has filed suit with her husband for \$14,000 against Congregation Beth Tfilah at 935 Euclid Ave., here. Mrs. Katz requested \$10,000 damages and Mr. Katz \$4,000.

Man Seeking to Halt Red Books Arrested

TEL AVIV—Luba Shiber, a candidate in the forthcoming election for a seat in the Knesset, was arrested here when he allegedly attempted to prevent a shipment of Russian books to a local book store. Shiber is a member of the anti-Communist League.

Censorship Loses Court Test

Ban on Yiddish Plays In Israel May Be Lifted

JERUSALEM—Lovers of Yiddish who are irked by the ban on production of stage performances in Yiddish, had their day in court.

A panel of three judges sitting in high court granted a petition for an order "nisi" against the Cinematographic Censorship Board, which has ruled yiddish performance by local troupes illegal. Performances by foreign Yiddish players are permitted, and Maurice Schwartz's troupe has acted before sell-out audiences.

Three members of the Jaffa Avraham Goldfaden Theatre brought the action against the Censorship Board, charging that an appeal to the Ministry of the Interior from the censorship board had been ignored.

When their appeal had proved unavailing, the Jaffa group presented two performances until police intervened.

Judge Jails 13-Year Old, Hits Detention Facilities

TEL AVIV—(NJP)—Deploing the lack of facilities for detention of juveniles, Magistrate D. Reifin has sentenced a 13-year-old youth to two months in jail for robbery.

The magistrate handed down the sentence "with great regret that there was still no closed institution to which young offenders could be committed".

He expressed the hope that the boy would not come into contact with hardened criminals during his incarceration.

Won't Apologize, So Union Bans Musicians For Concert

TEL AVIV—Insulted by remarks he had made about Israel's musicians, the Union of Musicians here has banned the participation of its members in the forthcoming concerts of Lee Fuld, American singer.

The ban was issued because of statements made by Fuld in an interview in "Down Beat," American musical publication, last November.

According to the Union, Fuld had asserted that Israel cafe orchestras were fifth-rate. The musicians were described by Fuld in the publication as "good, but they can't play together."

The Union charged that Fuld had also made the statement that anyone from America was welcome in Israel, where there was more interest in non-Jews than in Jews.

The Union's request to Fuld for a published apology had been rejected, the Union asserted.

Alkow, who was one of the leaders in the fight at the Atlantic City convention against identification of the ZOA with any political party in Israel, told The Post that his group has the support of Zionist leaders in Pittsburgh, Texas, Boston and the entire Southern Pacific Region.

No Time To Study Issue

"The rank and file of the ZOA hasn't had the opportunity nor time to study the issue," Alkow asserted. He charged that the executive committee of the ZOA had already committed the organization to support of the General Zionist Party in Israel even before the convention.

"The issues should have been discussed at the Atlantic City convention," he said.

"The general membership of the ZOA is for non-intervention in the internal political affairs of Israel."

Will Repudiate Alliance

Alkow told a Zionist meeting here, according to The California Jewish Voice, that the membership of the ZOA "when fully informed will repudiate any hasty alliances with the so-called General Zionist Party in Israel in its fight against the government of Israel for economic or political reasons that they do not understand."

(Rabbi A. H. Silver, who is now in South Africa in behalf of the Jewish National Fund, took part in a fund-raising drive in the U.S. for the General Zionist Party in Israel this Spring. The Post learned).

BG Dares Hecklers To Kick to Soviet

MAJDAL, Israel—Quick to retort to charges that he was an "American fascist," Premier David Ben-Gurion during an election speech here asked his left-wing hecklers if they would "dare to demonstrate to the People's Republics (the USSR) for the immigration (into Israel) of their friends."

Knesset Adjournment Averts Bitter Women's Rights Debate

JERUSALEM—(NJP)—Adjournment of the Knesset has forestalled the stormy debate on the women's equal rights bills, but passage of the first reading of two bills on the matter was enough to indicate a serious split in the religious bloc.

Hapoel Hamizrachi, the liberal wing of the religious bloc, voted for the government bill, which was the most innocuous of the two.

A second bill, which also passed its first reading, takes away jurisdiction in matters of marriage and divorce from the rabbinical courts and invests it in a special civil court of marital affairs.

The status of both bills remains as if they

had not been discussed at all, unless a special session of the Knesset is convened before the July 30 elections for the new Knesset.

The highlight of the debate came when Ada Maimon, a member of the Mapam, and sister of Rabbi J. L. Maimon, head of the Ministry of Religion, accused the rabbinical scholars of not attempting to find ways to circumvent the humiliating laws of halitza and agunah.

Miss Maimon, who pitted her knowledge of the talmud against that of Rabbi I. M. Levine, was interrupted with cries from the religious benches of "am ha'aratzut" and "anti-Semitism," but she held her ground.

She challenged her Orthodox colleague to an

intellectual duel on the matter, and asserted that not all "the religious members of the Knesset are 'geonei Torah'."

(Am Ha-aratzut means an ignorant person and Geonei Torah are talmudic scholars.)

Prime Minister David Ben Gurion voted against the more liberal of the two bills. His own government bill had been drawn up with the aid of the Ministry of Religion as a compromise measure. It did not touch upon the explosive matters of marriage and divorce as did the second bill, which was introduced by Mrs. Rahel Kagan, a member of WIZO, the Women's International Zionist Organization, of which Hadassah is a part.

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A world conference of the board of directors, the first to be held in the new Jewish state, has been called for August 7-12 in Jerusalem by the Jewish National Fund.

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Chaplaincy Age Limit Is Raised To 38

NEW YORK (NJP)—The Division of Religious Activities of the National Jewish Welfare Board received some encouragement this week in view of its in-

Rabbis Tax Selves

NEW YORK (NJP)—The Reform rabbinate which has provided at least half of the Jewish chaplains has voted to tax itself one-half of one-percent of its wages to help their chaplain colleagues who have suffered financial loss as a result of entering the service.

The unique action, the first of its kind by any rabbinical group, was taken at the recent convention of the Central Conference of American Rabbis.

The money will be used to make up the difference between what is paid by the army to the chaplains and the salary the rabbi received in civilian life.

ability to meet the Jewish chaplaincy quota with news that the age limit for chaplains has been lifted from 34 to 38 years.

A quota of 111 Jewish chaplains had been assigned to DRA last winter by July 1. Only about half that number of rabbis are in service.

The fault is not altogether with the rabbis, although there are flagrant cases of refusal to enter the chaplaincy (NJP, June 29, 1951). The DRA pointed to the slowness of the army in processing rabbis as an important factor in the situation.

The DRA believes that it will be able to fill the quota by the end of the year.

The Jewish population of Canada has more than doubled within the past 30 years.

Council Shuns Bonds As Payment on Pledges

CHICAGO (NJP)—The Council of Jewish Federations and Welfare Funds moved officially for the first time to act in the thorny problem of using Israel Independence Bonds as payment for pledges to local Jewish drives.

At an executive committee meeting of its West Central Region, the powerful CJFWF passed a resolution "suggesting" to "local welfare funds that in the interests of obtaining the largest amount of dollars for Israel, they advise their contributors that the making of payment of pledges with bonds is inimical to the best interests of Israel."

PAYMENT PERMITTED BY AFDC

The American Financial and Development Corporation for Israel (AFDC), sponsor of the sale of Israel Independence bonds, permits payment of pledges to local drives with up to 25 per cent of bonds purchased.

Local community leaders expressed their disagreement with the action of the AFDC at the recent UJA conference in Chicago. They were advised that the matter was still in negotiation, but evidently from the move of the CJFWF no change has been made.

The Chicago Jewish Charities recently passed a resolution refusing to accept Israel bonds as payment for pledges.

WANT REPRESENTATION ON COMMITTEE

In the same resolution the CJFWF asked for representation on the committee named to coordinate the activities of the UJA and the AFDC.

The resolution in full follows:

Be it resolved that in the interest of providing the largest number of dollars for Israel we urge the communities in the region:

First, to support both the United Jewish Appeal and the bond appeal as generously as possible;

Second, we urge the continued setting up of local coordinating committees to provide a medium for effective relationships between the two appeals locally;

Third, we take notice of the establishment of a national coordinating committee and urge the United Jewish Appeal and the American Financial Development Corporation for Israel to provide for the inclusion of local communities, through the Council of Jewish Federations and Welfare Funds, as participants in their deliberations; and

Fourth, we suggest to local welfare funds that in the interests of obtaining the largest amount of dollars for Israel they advise their contributors that the making or payment of pledges with bonds is inimical to the best interests of Israel.

4 Dead, 12 Injured In Catskill Crash Jews

WURTSBORO, N. Y. — The four dead and twelve injured in

the tragic highway disaster in which a wildly careening breakless truck crashed into 11 cars near here are all Jews.

The highway was crowded with cars bound to and from the Catskill Mountain resorts.

Services For 6 Plane Dead

DENVER, Colo.—Funeral services for six Jews who died in the recent crash of the United Air Lines plane crash near here were conducted by Rabbi C.E.H. Kauvar, at the request of the airline authorities. The services were conducted at the Ft. Collins state armory, according to The Intermountain Jewish News.

The State of Bremen has settled Jewish claims for compensation for property seized by the Nazis by paying 1,800,000 Deutsche marks to the Jewish Restitution Successor Organization.

CANADA

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SHOCHTIM STRIKE IN BOSTON ENDED; HOMES DO WITHOUT SABBATH CHICKENS

BOSTON—(NJP)—A 10 per cent pay hike sent shoctim in 16 poultry houses back to work last Tuesday, after a strike of nearly a week had forced Jewish homes to go without their usual Sabbath chicken.

The shoctim, members of a union affiliated with the AFL, had asked a 12 per cent raise and the dealers had offered a \$5-a-week raise. Ten per cent was finally agreed on.

The strike closed poultry houses in Boston, Chelsea, Revere, Lynn and Quincy.

A spokesman for the shoctim said they had been receiving 5 cents for each chicken slaughtered, the money going into a union pool which pays the salaries. Minimum salary was \$55 a week, but the new scale will permit a minimum of \$60.50 a week.

'Not For Us', Orthodox Say Of HUC Cantors

NEW YORK—(NJP)—A leading Orthodox spokesman this week challenged the claims of the Hebrew Union School of Education and Sacred Music (Reform) that it trains cantors for Orthodox congregations as well as for Reform and Conservative congregations.

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Rabbi Irwin Gordon, director of community activities of the Union of Orthodox Jewish Congregations of America, told The Post that "neither Hebrew Union College nor any of its schools can prepare cantors for Orthodox congregations. Leading a Jewish service demands more than musical knowledge."



GORDON

Rabbi Gordon referred to news releases issued by the Hebrew Union College-Jewish Institute of Religion, which state that the school of sacred music "trains its students in the rituals and practices of Orthodox and Conservative as well as Reform congregations to prepare them for service in any Jewish house of worship."

Taking exception to this, Rab-

bi Gordon said that "Reform Judaism, with the Hebrew Union College as its center, has never accepted the validity of Torah and tradition. Its entire concept of religious worship—its very prayerbook—are antithetical to that accepted by historic Jewish tradition."

Overzealous Public Relations

"Any pretense, therefore, that it can prepare one for the sacred position of Chazan (cantor) in a traditional synagogue must be taken as a misguided and overzealous piece of public relations."

The UOJCA activities director said "the cantor's function is not the presentation of a program of good music. He is a Shaliach Tzibur (The Congregation's Appointee to Lead It in Prayer to G-d). As such, he must be a devout and observant Jew, one who prays for himself as well as for his people—clearly not one who sings to the congregation, which practice is, in itself, a desecration of religious worship."

No Orthodox Schools

None of the Orthodox seminaries have schools for cantors, Rabbi Gordon said, but there are private schools and private

The National Jewish Youth Conference will hold its fourth annual assembly from Aug. 30 to Sept. 7 at Camp Wel-Met, Narrowsburg, N. Y.

instruction given by already established Orthodox cantors.

New Cantors Placed In Reform Temples

NEW YORK (NJP)—Positions with Reform congregations have been found by nearly all members of the graduating class of the Hebrew Union College-Jewish Institute of Religion school for cantors, it was reported this week.

The newly placed graduated

cantor-educators are Wolf Hecker, Flushing, N. Y.; Leo Mirkovic and David Osen, both of Brooklyn; Joseph L. Portnoy, Pittsburgh; Irving Robinson, Bronx; Harry Sebran, New Haven, Conn.; Kurt Silberman, New York, and Israel Tabatsky, Hartford, Conn.

Dr. Jacob I. Hartstein, Dean of the Graduate Division of Yeshiva University, has announced plans for the formation of a National Institute of Adult Education "to foster Jewish learning."

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Franks Represent War II Dead at London Ceremony

LONDON—Mr. and Mrs. Samuel Frank and son Daniel of Los Angeles looked on here in the presence of the Queen and other members of the Royal Family as Gen. Dwight Eisenhower presented to the Dean of Canterbury a book containing a roll of honor of the 28,000 Americans who died here during World War II.

Under the "Fs" in the magnificent book was listed Staff Sergeant Melvin Frank, son and brother of the Franks, who was killed while serving here.

The U.S. Government had brought one Catholic family, a Protestant family and a Negro family to the ceremonies in addition to the Franks. They represented officially the next-of-kin of the 28,000 dead.

The Franks journeyed to Madingly, Cambridge to visit the grave of their son.

CHILD CARE AGENCY GETS CLEAN BILL OF HEALTH

NEWARK—(NJP)—A clean bill of health was given to the Child Care Association in a report of the advisory committee on foster homes to the board of trustees of the Jewish Community Council of Essex County.

The community was stirred recently when it was revealed that eight Jewish foster children were being cared for in non-Jewish homes because Jewish homes could not be found for them. The advisory committee was named shortly thereafter.

Drive For Homes Launched

The committee reported that a detailed promotional campaign had been launched in an attempt to obtain more foster Jewish homes according to The Jewish News.

The child care association cited

the difficulties in securing foster Jewish homes, and explained that often time was a factor since there are a number of Jewish children born out of wedlock which must be accepted immediately lest they be placed with a non-Jewish agency.

The association accepts the child, it was explained, and places him in any available home until permanent adoption in a Jewish home is possible.

Bars Shift To Black Market

Immediate acceptance is also desirable, too, it was said, to forestall Jewish children being shifted to the 'black market' in babies, The Jewish News stated.

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Reform Rabbi Blames Opposition To Orthodoxy for Anti-Ritual Stand

NASHVILLE, Tenn.—(NJP)—Challenging the opposition from some of his Reform colleagues to the re-introduction of ritual, Rabbi William B. Silverman of the Vine St. Temple here, charged they were motivated by "the mistaken belief that any ritual that has been observed or cherished in Orthodox tradition has no place in Reform Judaism."

Rabbi Silverman was chairman of a session at the recent annual convention of the Reform Central Conference of American Rabbis on new ritual and congregational practices.

Rabbi Silverman asserted that in his opinion "the contention that new ritual and congregational practices are not in harmony with the classic teachings of our (Reform) movement is exactly what not to believe about Reform Judaism."

He said that he excepted from his criticism "a few rabbis who are sincerely alarmed over the possibility that the ethical spirit of Judaism may be superseded by ceremonial forms."

Self-Hate Hit

Pointing out that "some of our people equate Reform Judaism with a devastating Nihilism, the Tennessee rabbi insisted that "this philosophy of nothingness must be boldly and strongly dissociated from Reform Judaism."

"This subconscious self-hate," he added, "this pathological resistance to Jewishness, this phantom philosophy of negation so often reflected in the vitriolic opposition to ritual is a mockery and a blasphemy of the sublime objectives of a positive, dynamic progressive philosophy of Reform Judaism."

Continuing in the same vein, Rabbi Silverman asserted that "in too many instances Reform Judaism is utilized as a vehicle for the transition that will enable them to move toward the ultimate rejection of their faith."

He charged that "some . . . do not have the courage to openly hate, despise and reject Judaism, but substitute the hatred of ceremonialism or Orthodoxy in the place of their real aversion, which is Judaism itself."

Recalling the survey made by Rabbi Morton Berman revealing that rabbis were reinstituting ritual practice in the Reform service, Rabbi Silverman said



RABBI SILVERMAN
Smokers Get Reprieve

this was in response "to an insistent mandate from those they serve."

Want Concrete Practices

"Our people are no longer satisfied with vague, abstract and nebulous declarations of guiding principles. They want to have a concrete presentation of guiding practices, as well as guiding principles. They are responding to the introduction of new ideas and new ritual because these practices are giving content, vitality and profound significance to their religious experiences."

Rabbi Silverman warned however, that there must be criteria for the introduction of new ritual such as meaningfulness, basis in Jewish tradition and Jewish spirit lest they "minimize the sincerity of prayer."

"No ceremony should be introduced or reinstituted," he admonished, "solely in deference

to the past or as a token of appeasement to those who have entered our ranks from Conservative or Orthodox synagogues and who hunger nostalgically for what they call a morsel of 'yiddishkeit'."

Smoking On Premises O.K.

Turning to specific examples of what he had in mind, the Rabbi called for a return to the Orthodox practice of simple funerals with plain inexpensive caskets for rich and poor alike. "This is . . . a magnificent symbol of the democracy and cogent realism of Jewish life and we should seriously consider reinstituting this observance in Reform Jewish practice today."

On the other hand, Rabbi Silverman questioned the presence in the Reform prayerbook of the injunction, "Thou shall bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes". He asked, "What are frontlets? Phylacteries? The scholars don't know. If they do refer to Tephilin, which is not at all certain, how can we read that statement Sabbath after Sabbath when the custom of using Tephilin has been virtually eliminated from Reform Jewish practice?"

Another proscription he would eliminate was against smoking on the Temple premises on the Sabbath.

"Why should we continue to frown upon smoking on the Temple premises on the Sabbath," he asked, "when such a prohibition is of no religious significance in the Reform tradition?"

FIRST JEWISH SERVICE PROJECT STARTS WITH 7

NEW YORK—(NJP)—Although only seven college students reported for work when the first Jewish work service camp in America got under way in Indianapolis this week the initial project was termed a success by Henry Kohn, President of the American Jewish Society for Service, which is sponsoring it.

"We would have liked to have a larger group, but the important thing is that we have made a start," Mr. Kohn declared.

He blamed the small enrollment on insufficient recruiting facilities, pointing out that the main burden of enrolling students fell on Hillel directors whose many other duties prevented them from devoting too much time to this task.

Looks to Next Year

Interviewed in New York, Mr. Kohn said he was optimistic about the future of the work project idea and predicted a greater re-

sponse next year when the society's aims will have become more widely known.

The A.J.S.S. believes that American Jews should sponsor their own social service projects for the benefit of the community-at-large and is making an appeal to Jewish college students to render service in work camps similar to those sponsored by the American Friends Service Committee, the Quaker group.

Help on New Housing Project

This year's group will help build a Negro housing project in an underprivileged area of Indianapolis.

They will be under the direction of a professional couple, Mr. and Mrs. Irwin Stark, of New York. Mr. Kohn said there was still a prospect that more applications would be received and that local youths would spend part of their vacations joining the eight on the project. He also announced that students willing to sign up for part of the summer-long camp would be accepted.

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Mystery of Disappearance in Korea Of Jewish Medallions Unravelled

TAEGU, Korea—(NJP)—The mystery of the disappearance of Jewish medallions containing the priestly three-fold Hebrew benediction has finally been unravelled by Chaplain Oscar M. Lifshutz.

Chaplain Lifshutz, one of four American Jewish chaplains with the U.S. army here, reported to the Jewish Welfare Board that non-Jews are taking the medallions as good luck omens.

When Chaplain Lifshutz inspected his display in preparation for services one afternoon, he found that all his medallions had disappeared. A Catholic service had just been held, but Chaplain Lifshutz never suspected that Catholic GIs would wear Jewish medallions.

Spying a soldier wearing one of the Jewish medallions who didn't look Jewish, the chaplain inquired whether he was Jewish and, if so, could he be of further help to him.

The GI was not Jewish.

Chaplain Lifshutz wanted to know what he

was doing with the Jewish medallion?

"I need it!" he replied with surprising intensity.

"Please don't take it away from me. I need it," he repeated—"it will bring me luck."

"Can you keep a secret, Chaplain? All the men have been taking them. They're convinced it will help." He fingered the medallion. "What a beautiful prayer it has on it: 'May the Lord bless you and guard you, May He cause His countenance to shine upon you, May He bring you peace.' I need that prayer, Chaplain!"

Chaplain Lifshutz smiled.

"Of course," he said. "Keep it. But guard it well. God bless you."

The chaplain watched as the GI carefully placed the Jewish medallion on his dog-tag chain. He saluted, turned, and strode off.

The chaplain, too, turned, walked back into the chapel, got some more medallions and hung them up.

BATTERS

	G	AB	R	H	SB	Pct.
Richter, Louisville	233			71		.305
Abrams, Brooklyn	50	129	23	38	3	.295
Ginsberg, Detroit	54	154	26	43	0	.279
Gordon, Boston, N	72	256	44	70	1	.273
Rosen, Cleveland	73	274	41	71	4	.259
Limmer, Philadelphia, A	42	64	7	10	0	.156

JEWISH BATTERS FLOP, AS TWIRLERS SHINE

By LARRY COHEN

Midseason in the baseball year finds the Jewish batters who were expected to star making a dismal showing, with the pitchers who had been almost unheard of until the spring training season stealing the spotlight.

Last year's batting headliners have become also rans.

Flip Rosen is far behind the pace of last year's league leading 37 homers. At the plate his average is a lowly .259.

Sid Gordon's batting average is 30 per cent lower and he's slugging in fewer runs.

Joe Ginsberg, who was headed for stardom, is batting a weak .287 and is not a regular.

Lou Limmer, last year's rookie of the year in the American Association, is batting a measly .156.

Different In Pitching

It is a slightly different story when it comes to the Jewish pitchers.

Saul Rogovin recently gave the White Sox a 5-2 victory over the Yankees with a flashy five-hitter. He has been placed with the regulars of the Pale Hose pitching staff, sporting an earned run average of 1.52.

Marv Rotblatt, showing last year's good form, has a record of four wins against two losses.

The Boston Braves announced

on July 4 that pitcher Sid Schacht had been released outright to the Milwaukee Brewers of the American Association.

Ernie Silverman notched his eighth victory July 2 when he went 11 innings to cop a two to one decision over Ottowa. Ernie allowed six hits, struck out three and walked three. In an earlier tilt he conceded only three hits to the Rochester Royals, winning 2-1.

Rogovin Wins, Loses

Saul Rogovin triumphed the fifth time and lost the fourth time. He lost the fourth time on July 2 when the White Sox succumbed to the Indians by a three to two count. Saul pitched the full game, gave up eight safeties, fanned five, and walked two. He won the fifth time when he stopped the St. Louis Browns five to three. He got away to a shaky start when the Browns nipped him for two runs on three hits. All in all, Rogovin yielded eight hits, walked

three, and whiffed five.

Mrs. Sara Greenberg, mother of Henry (Hank) Greenberg, general manager of the Cleveland Indians, died last week in the New York hospital after an illness of two days. She was 71 years old. She is survived also by her husband, two other sons and a daughter.

HOME RUNS

Gordon, Boston	13
Rosen, Cleveland	12

Syria And Jordan Hope To Divert Jordan Waters

NEW YORK—Plans of both Syria and Jordan for diverting the waters of the Jordan at their sources before they go into Israel territory were revealed by Albion Ross, in an article in The New York Times. Such eventuality would disturb the whole Israel economy.

Ross reports that the possibility of a renewal of the war with the Arabs is much greater over the waters of the Jordan than in the current controversy over the drainage of the Huleh swamps.

Ginsberg, Detroit	4
Abrams, Brooklyn	3
Limmer, Philadelphia, A	3

PITCHERS

	W	L	Pct.
Rotblatt, Chicago	4	2	.667
Silverstein, Buffalo	8	6	.571
Rogovin, Chicago	5	4	.556
Silverman, Columbus	1	3	.250
Schacht, Boston, N	0	2	.000

RUNS BATTED IN

Rosen, Cleveland	55
Gordon, Boston, N	40
Abrams, Brooklyn	17
Ginsberg, Detroit	15
Richter, Louisville	27
Limmer, Philadelphia, A	13

Home Grown Correspondents
The National Jewish Post

Biography of Hillel To Be Published

NEWARK—A fictionalized biography of the great Jewish teacher, "Hillel: The Book Against the Sword," will be published early in September by Henry Schuman Inc. of New York. Rabbi Ely E. Pilchik of Temple B'nai Jeshurun here, is the author.

If you have an opening, or if you are available to fill a position, use our "Positions Open-Wanted" Classified advertisement section. Rates are reasonable and results will amaze you. For information, write Sam Shulman, National Jewish Post, Box 1633 Indianapolis, Ind.



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Plucking Chickens With Hot Water Hit

PHILADELPHIA (NJP)—A unanimous ruling of the Beth Din of the Vaad Hakashruth said that chickens plucked with the aid of heated water are not considered kosher.

The decision, reported in The Jewish Times, was made public by Rabbi Ephraim E. Yolles, head of the Beth Din, in response to an inquiry by the schochtim's union. The union made the inquiry after claims that some chickens being sold locally as kosher were being plucked with the use of heated water.

TOURO SYNAGOGUE OPEN

NEWPORT, R.I.—The Touro Synagogue, national historic shrine here, is now open daily except Saturday from 10 a.m. to 5 p.m., with two guides in attendance to explain the historic features of the synagogue. Last year over 10,000 people from all



What Are the Ages of These Two?

A transformation that would earn any beauty shop operator a million dollars in no time has been performed on the beautiful Yemenite girl on the right. The picture shown on the left is not the girl's mother. It is the same attractive girl, looking years younger, taken one year ago when she had just arrived in Israel via "Magic Carpet" of the United Jewish Appeal.

parts of the United States visited the Synagogue.

Red Leanings Bring Rabbi Lowell's Ouster

NEW YORK (NJP)—A rabbi whose claim to fame began when he resigned his Alabama pulpit in protest over the notorious Scottsboro case, and who only six months ago resigned under fire as administrative secretary of the national Hillel Foundation, this week was in the news again.

Rabbi Benjamin Lowell was dropped as spiritual leader by Temple Emanu-El, of Elmhurst, Long Island, on charges of pro-Communism. The vote was 76-50 not to renew Rabbi Lowell's contract.

Rabbi Lowell recently made a fund-raising speech at a meeting of the National Council of the Arts, Sciences and Professions, which has been listed as a Communist front organization.

Reached at a children's camp in Massachusetts, Rabbi Lowell replied that "I'll continue to say there should be no war," in answer to a question of whether he would fight against Russia in the event of a war.

Public Relations Man Says 'Oliver Twist' Flop

NEWARK, N. J.—The movie, "Oliver Twist," has been a flop all over the country, Arnold Harris, director of the community relations council of the Jewish Community Council of Essex County, told the organization's general assembly here.

Harris gave credit for the movie's poor attendance to the policy of the Jewish group in the case of anti-Semitic films.

"There should be no picketing or individual action to call attention to the films," Arnold said.

REPORT FROM HOLLYWOOD

RELIGION HASN'T PRAYER AGAINST WHAT FREUD DECIDED TWIRLS WORLD

By SHIMON WINCEBERG

RELIGION, the way it comes out on film, generally is something of which a little goes a long way with me. As a motivating force in the boy-meets-girl division, it still doesn't have a prayer against what Papa Freud decided makes us go round and round. It is my pleasant duty, therefore to call to your attention some recent or coming films which have attempted to take the old opium of the people out of the vestry and into the more or less open air.

Take Rossellini's "The Miracle," the controversial, or perhaps merely vulnerable, part of "Ways of Love," which does point, surely, to a sort of affinity between insanity and strong religious belief. Still, that's a rather elusive point, with certain boomerang possibilities, and its "offensiveness," therefore, has been found to lie elsewhere.



WINCEBERG

Overlooking the difference between attempting to suppress a picture on the vague and disputable charge of "blasphemy," and protesting a film's possibility of inciting to hatred, reviewers for some of the liberal magazines have already made a point of lumping the predicaments of "The Miracle" with "Oliver Twist," as if to show, perhaps irrelevantly, that they are against all forms of censorship, not merely the Catholic kind.

The editor of Films in Review, the magazine of the National Board of Review, in the May issue, cites the American Council for J. as an example that Jewish condemnation of "Twist" was by no means unanimous. He also advances the theory that high feeling about Irgun excesses in Palestine somehow inspired the Jews' "covert" boycott against the film in 1948, and accuses the Anti-Defamation League and the Community Relations Council of sabotaging attempts to arrive at some compromise about showing the film.

★ ★ ★

AND I FINALLY caught DeMille's "Samson and Delilah," now that Paramount is sending it around at regular prices. It is difficult to find much to add to the New Yorker's verdict of "ostentatiously simple-minded," except that I'm beginning to suspect that people, or at least producers, whose only acquaintance with the Chumash is by courtesy of King James, appear to have the devil's own time trying to conceive of the Pentateuch as anything but a piece of Brittanian mythology, dry, softspoken and embarrassingly pagan.

Somewhere along the line, a sort of a Jewish touch did creep in, though I don't know how biblical it is. And that is Samson's Mom (a great little cook, need I add?) telling her boy better he should marry a nice insipid Jewish girl (Olive Deering) instead of going chasing after those cold-lipped statuesque shiksas.

Otherwise, the "Danites" are represented only by emaciated character actors with Max Factor beards, and a Huck Finn type juvenile with a slingshot (Rusty Tamblin), who may or may not have been intended to represent the future King Saul.

Now and again, of course, "Samson and Delilah" gets down to some spectacular action scenes, which help temporarily to take the curse off the dialogue.

★ ★ ★

THE CURRENT remake of "M," a classic of the pre-Hitler German cinema, has moved the action to a California setting, but was intelligent enough in its translation and adaptation (by the NJP's new Los Angeles correspondent, Herbert G. Luft, who also served as casting director) to follow the German original wherever possible.

Playing the title role of the tortured child-killer is David Wayne, who, in a final scene, before a kangaroo court of the underworld, delivers a touching and highly interesting monologue, which puts part of the blame for his aberrations upon the rigidities of his Christian, or perhaps pseudo-Christian upbringing. "You have to be hurt and whipped and crucified in order to be good," he sobs out earnestly, and rolls on the ground screaming, "I want to be punished."

Some of the audience tried to laugh in embarrassment.

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WOMEN'S VIEWPOINT

WEDDING IN SYNAGOGUE COMPLETES
EDUCATION FOR COLUMNIST'S BROOD

By HELEN COHEN

THE children don't have the opportunity to attend many weddings of any description, so that I was glad of the chance to take them to a synagogue ceremony last week.

With the bar mitzvah ceremony they are quite familiar, having attended so many of these that they know just what to expect next.

They have even, at their brother Ben's bris, observed how this ritual fitted into the pattern of living.

But with weddings they were completely unacquainted. Their attitude might be described by our 10-year-old's candid statement. "Aw, I don't specially want to go to the wedding. It'll be nothing but love, love, love anyway." Must have been influenced in this opinion by the movies and songs he hears on the radio and television.

They know better now.

They know that a wedding ceremony has just as rightful a place in the synagogue as have the Sabbath and holiday services and other activities connected with their religion. That the event is approached with dignity and solemnity and reverence, with a prayer that the marriage will be blessed, that the couple will sacrifice one for the other, that the home will be a happy and fruitful one where goodness will dwell.

★ ★ ★

FROM THE few conventions I've attended in my days I would say that one common fault to be charged against them is their lack of elementary psychology.

What do all people, including delegates to conventions, need? Approval and appreciation, having their egos pampered. And how do most conventions affect the rank and file who faithfully show up and sit through long-winded speeches (which affect favorably only the ego of the speaker). By making Mr. Plain Delegate feel even less significant and important than they usually do, which isn't much to begin with if the statements are trustworthy that keep pounding away on the human's basic and constant need for appreciation.

Well, I've read about one convention which went out of its way to spread it on thick—welcome and true hospitality, which all good hostesses know how to do. Naturally it was a women's conclave—to be exact the Women's League of the United Synagogue which met in Minneapolis this winter.

Take a look at some of the ego-boasting gestures dreamed up by the welcoming delegation, as described in the Women's League Outlook:

Weary delegates entering the Hotel Radisson at 8:30 a. m. after an over-night train trip were greeted by a group of Minneapolis women with "You must be tired. Have you had breakfast? Have you your reservation? Well, just give it to us and we will have your baggage and room all set while you go into the Coffee Shop." Refreshed with a cup of coffee the delegate found a porter waiting to take her to her room.

On her dresser were two enormous red apples with a card "Welcome from the Minneapolis Women's League." Occasionally one found flowers sent up by some particular friend or even sandwiches when the sessions lasted a bit late.

The hotel itself saw to it that an iced container of coke greeted tired delegates at mid-night.

The Chicago contingent . . . did their best to ease the journey both coming and going for delegates from the east. Those who had to stop over in Chicago in order to avoid travelling on Shabbat were given home hospitality. On leaving the Convention they had an official at the station to look after the baggage. On the train some served fruits, others cookies and candies and all had a wonderful "schmoos fest."

It isn't too hard to understand why one feminine delegate from Canada felt, "I have had only one other thrill in my life commensurate with this. That was my honeymoon." Both occasions strengthened her feeling of importance.



HELEN COHEN

YOUR
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● Conducted By
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Want to know what
your name means? Ad-
dress your question to Mr.
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Fontek

● Dear Mr. Pearlroth:

I would appreciate it very much if you could tell me the meaning of my family name, which is FONTEK. My father was born in Makow, Poland.

HAROLD FONTEK
Brooklyn, N. Y.

Fontek (more correctly fun-
cik, little pound) is a Polish
word denoting a paper cone
used by grocers and cereal
dealers in Poland to wrap their
wares in. The basic weight of
such a purchase was originally
one pound. Your ancestor who
first assumed this family name
was either a grocer or a flour
merchant who took his cue
from an incidental feature of
his trade.

Zarankin

● Dear Mr. Pearlroth:

Do you have any information
on the name Zarankin? The fam-
ily of Joseph Zarankin lived in
the city of Kirov, State of Odessa,
U.S.S.R. (formerly city of Eliza-
vetgrad, Gub. Cherson.)

MRS. MAY ZARIN
Washington, D. C.

Zarankin is a rather romantic
family name, being derived
from the Russian word "Zar-
anok" (The Dawn). The word is
either a poetic reference or a
feminine name to which the
Russian terminal "in" was
added signifying descent. I
notice that the name has been
shortened to Zarin. Curiously
enough the meaning of the
name was not changed by this
contraction. The Russian word
"zarya" still means "The
Dawn" and Zarin means
"Dawn's Children".

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BOILED fish is a simple, welcome change from the more messy
fried method, nor does it require the use of the oven. And it
is just as delicious.

BOILED FISH

Fish should not be boiled, but should be simmered until done in
water kept just below the boiling point. Boiling not only causes
the flesh to fall apart, but also actually toughens it. Lean fish are
preferable to fat fish for cooking in water, because they have less
tendency to fall apart. A little salt and vinegar (or lemon juice)
added to the water will help keep the flesh firm. It will also whiten
and add flavor to it. Use just enough water to cover the fish, and
add about 1 teaspoon salt and 1 tablespoon vinegar for each quart
of water. However, vinegar should not be added to water in which
salmon is cooked.

The water in which fish is placed to cook may be either cold
or hot, but should not be boiling. Particularly if the fish is to be
cooked whole, it should not be placed in boiling water, because
that will cause its skin to break. The water should be boiled with
spices and vegetables for some time before the fish is added, until
the water is well flavored. It should then be allowed to drop below
the boiling point, and the fish added. The addition of the fish will
further reduce the temperature of the water, but it can again be
brought quickly to just below the boiling point, and the fish then
simmered until done. In the case of fish balls, however, where egg
is used to bind the mixture, the balls should be dropped into boil-
ing water, and the water should be allowed to boil a moment or
two so that the egg may set.

For convenience in handling a whole fish, or a large piece of
fish, and to avoid the danger of breaking it, wrap the fish in
cheese-cloth or tie it in a cloth bag. Or place the fish on a plate
and then wrap or tie the whole. This will prevent the danger of
burning the fish. Smaller pieces of fish may also be cooked in this
way, or may be cooked in a strainer, or may be placed directly
into the water.

The fish is ready when a fin can be pulled out easily, or when
the flesh flakes easily and is firm and leaves the bones.

BOILED FISH WITH CREAM SAUCE

3 pounds fish, whole	1 cup sweet cream
1 celery root, cut up	1 tablespoon butter
1 sprig parsley, cut up	1 tablespoon flour
1 onion, sliced	1 tablespoon cold milk
hot water to cover	salt and pepper
1 teaspoon salt	2 hard-cooked eggs
1 tablespoon vinegar	chopped parsley

Line bottom of pot with pieces of celery and parsley and slices of
onion, lay fish over this, add hot water to cover, and salt and
vinegar. Bring to boiling point, and let simmer until fish is done.
Remove fish, but keep hot. **Sauce:** Scald the cream, add butter,
blend flour and milk, and add to hot cream. Let cook, stirring con-
stantly, about 5 minutes until smooth and thick. Add salt and
pepper. Pour over fish. **Garnish:** Separate whites and yolks of
hard-cooked eggs, and rice separately. Garnish fish with alternate
rows of riced white and yolk, and surround with an oval of chopped
parsley.



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of Baltimore in Maryland

Israel Not Doing Necessary Public Relations Job

THERE are two ways of combatting agencies like Dorothy Thompson's new group and the American Council for Judaism.

One is to answer their charges as effectively as possible.

The second is to do so thorough a job of convincing the U.S. public of the heroic work being done in Israel that the negative proposals and charges of the anti-Israel agencies meet with little acceptance.

In this latter connection, Israel has fallen down.

The U.S. by now should have been flooded with stirring photographs of the vast revolution Israel is achieving in a feudalistic corner of the earth. Newspaper reports, magazine articles, radio reports and TV, and all other legitimate means should have been employed to give the U.S. public a vivid picture of the reclamation of land and people that is Israel.

Any public relations agency would have jumped at the grand opportunity offered by the dramatic developments in Israel. All the elements of a great event were and are at hand. The birthplace of the three major Western civilizations, the fight to fructify land which has lain despoiled for 2,000 years, the ingathering of the exiles, all of this could have been translated into dramatic material for the movies, for TV, for the radio and for newspapers and magazines.

It so happens that some of the greatest ad-

vertising minds in the U.S. are Jewish. Some of the largest advertising agencies, whose foremost job is to sway millions of minds toward products manufactured by the companies they represent, are operated by Jews. These men like Jack Tarcher, Al Paul Lefton, Leo Burnett, Arthur Hirshon, Milton Biow, and hundreds of others could act as a council which would direct a public relations job so effective that men like Lessing Rosenwald would be shamed against daring to write such letters as he does to the New York Times.

Had such effect been achieved, not only would Dorothy Thompson's group have difficulty in finding sponsors and support, but the bill before Congress seeking an additional \$150,000,000 grant-in-aid would have been passed with almost no opposition.

Then too the Jewish group, which too often takes its cue from the non-Jews, would have been affected too. The UJA and the bond drive would have had much easier sailing.

It is still not too late.

A council of leading advertising men should be formed to aid the public relations department of Israel in the U.S. Their assistance would be invaluable, and although these are high-priced men with a premium on their time, they would be most willing to serve at no cost.

We recommend such a council earnestly to Mr. Eban.

Jewish Foster Children In Non-Jewish Homes

IN BOTH New York City and Newark, N. J., and there must be other Jewish communities similarly situated, Jewish foster children are being placed in non-Jewish homes because Jewish homes are not available.

Whatever criticism might have been warranted in the past, and this is not meant as a sly innuendo, it is clear now that the Jewish child care associations involved are doing everything in their power to find the necessary homes. It is almost inconceivable that in a Jewish community like New York, with its several millions of Jews, homes cannot be found, but facts are facts and that is exactly the situation.

Appeals are being made by all the rabbis and all the Jewish women's organizations, and the mediums like the radio, press, TV are all being employed to reach the community.

If these appeals have not been successful, it may be that the child care agencies have not taken into account the peculiar make-up of the

American Jewish community. In view of the keen competition between Jewish organizations, it might have been better to have assigned this project to one national Jewish women's group.

Were this to be done, it is the belief of The Post that the homes would be secured in almost no time. The women's groups have a way of steaming up their memberships, which no social agency can hope to achieve, and it is this kind of appeal to organizational loyalty which is necessary to find the homes.

When it is taken into consideration that in New York only fifty homes are needed, and in Newark only seven, it would seem that this is no job at all. Yet the homes are not there, and all the suppositions and wishful thinking won't produce even one Jewish foster child.

We would like to see what would happen if the National Council of Jewish Women were to take this project under its wing.

Deadly Parallel

IF THERE is anything that might have deterred the Communist regime in Hungary from its current deportation of Jews, it should have been the deadly parallel such action provided between themselves and the Nazis.

If it has not served the Communist purpose to resort to the extremes of the Nazis, that does not mean that it is less brutal. It may be more refined, but its theory that the state is all-important is an open invitation to excesses.

In any nation where the ends justify the means, human life is just a pawn to be moved or taken out of the game at the whim of the

despot.

Unfortunately, as in the case of the Nazis, the Jews are the easiest victim. Even the Catholic Church can muster more opposition than the defenseless Jew.

For the second time within a decade, Jews are on the march in Hungary.

Fortunately intervention on behalf of the rabbis has saved them from deportation too. But the fact that rabbis were being deported provides the clue to the unfounded basis for the deportation—that the Jews were part of the capitalists who were being cleared out to make way for good Communists.

This Builds Jewish Morale

WE DON'T know whether Frank Weil Oppenheimer whose marriage took place recently to Margot Pereira Mendes, granddaughter of Rabbi Mendes, is an observant Jew or not, but for the record we are willing to assume that he is. (If not, he ought not to wear the honored name of Frank Weil.) Maybe it's the peasant in us, but we can't restrain a feeling of heightened morale when we read about the doings of some of the old Jewish families that have lived in the U.S. for generations and have worked in the Jewish community.

Rabbi Mendes was spiritual leader and emeritus of the famed New York Spanish and Portuguese Synagogue for sixty years. He

was a giant in the rabbinate of his day.

The marriage was solemnized in the chapel of the synagogue by Rabbi David de Sola Pool, whose activities in the Jewish community need no retelling to readers of The Post.

Nothing is needed so desperately in the Jewish group today as morale. A knowledge that Jews have lived and died in the U.S. for hundreds of years and have served their nation and helped to mold its greatness, will achieve this morale more quickly than anything else.

One of these days The Post will begin a series of articles on the great American Jewish families, this too as a contribution to the same end—building Jewish morale.

THE EDITOR'S CHAIR

THE LETTER of S. Kaufman in last week's Post provides me with the opportunity to discuss more fully my feelings about The New York Times.

To me, and to most newspapermen, The Times is something holy in journalism. In fact, were there no New York Times, it would be impossible to conceive of such a paper, even by the most imaginative fiction writer.

The contribution of The Times to the American body-politic comes very close to being the greatest one single contribution of any Jew to the welfare of the U. S.

It is just because I hold The Times in such high regard that I criticize it, constructively I hope, when warranted.

IT WOULD never occur to me to take exception to the policy of any Hearst paper in handling its society pages. But the policy of The New York Times, or should I say practice, is important.

The New York Times sets the tone for many American newspapers. You may not know it, but The Times flashes to many American newspapers, as part of a paid service, the full lay-out of its front page each morning so that other papers may be guided thereby in their news selection for their own paper.

Consequently when the New York Times society pages pay only token notices to Jewish society items, then that becomes as serious as the situation in which hotels bar Jews. It has the same effect on the Jew, and serves to make the Jew feel the disabilities of being a Jew, with its deleterious effects on morale, etc.

It would seem to me that were The Times published by a non-Jew it would give Jewish social events much more nearly equal treatment.

I HAVE another complaint too, and it is minor, but still deserves attention by The Times' ruling hierarchy.

On Sundays the Times publishes extracts from about five to ten sermons delivered in synagogues the day before. Of the 500 or more rabbis in and around New York, perhaps fifteen to twenty rabbis are quoted. I made inquiry, and have discovered that these excerpts are furnished by the rabbis to the New York Times.

Obviously this is unfair. It also gives an unrepresentative picture to the non-Jewish reading public of what the rabbis really preach. And it places a premium on the sensational, because The Times will feature those sermons which attack gambling at the height of the Kefauver investigation, or dope peddling when that sensational expose is making headlines, etc.

One thing struck me as particularly odd. Just after David Ben-Gurion spent his Saturday morning recently at services at the small synagogue on East 51st St. which Rabbi David Kahane presides over, an excerpt from one of his sermons appeared in this section of The Times. It seemed odd to me, and since then, which is only a matter of weeks, Rabbi Kahane has been quoted four times.

You may recall the "editor's chair" in which I mentioned that this was the synagogue I often attend while I said kaddish last year and I know its composition. Nothing would seem so foreign in this little side-street synagogue than for the Orthodox rabbi to suddenly start exhorting his

sparse Orthodox membership on the following, and I quote from last Sunday's New York Times:

"General Eisenhower's stirring call in London on July 3 for an active start on the unification of Western Europe may be a forerunner of the most momentous political event of these historic times. A European federation of nations which would suppress any doctrines of national sovereignty and tear down the artificial territorial fences that divide them would be a highly significant step towards securing a lasting world peace."

Now I am not impugning the integrity of Rabbi Kahane, for he struck me as a sincere, devout rabbi, but either his sermons are being subverted by the necessity of "getting into" The New York Times or he is turning into The Times a few paragraphs which are not part of his sermon.

But what about the many fine rabbis who won't take part in this deceptive competition for publicity, and who wouldn't be found submitting an item for inclusion in this weekly roundup?

IN REPORTING the weekly sermons, The Times is merely trying to be fair and to give adequate coverage to the rabbinate as it does to the pulpit of other denominations. Its motives are of the highest. Yet the net result is bad, and the reports should be discontinued.

Incidentally and this is of no concern of The Times, most Jews are unaffiliated, and ninety per cent and more do not attend Sabbath services. As a result, what they read in The Times gives them a false impression of Saturday sermons.

There are many other ways in which The Times might achieve what it is trying to do in its present reporting of sermons, and avoid the obvious unfairness and other bad features.

Now I hope no other readers will accuse me of picaresque criticism of The New York Times. I read it religiously, and have for years, and its coverage of news excels anything published whether a newspaper, magazine or what have you in the U.S., and for me, in the world.

P.S. I don't know whether or not it represents a change in policy, but Monday's edition of The New York Times carried a solid block of four Jewish society pictures. As far as I can recall this is the first time I've ever seen such Jewish representation in Times' society. There was also a good sprinkling of other Jewish society items on the page.

Synagogue leaders, community Center presidents, and religious school executives all over the United States read The Post. Our "Positions Wanted-Open" classified section will put your availability before the right persons almost immediately. For rates write Sam Shulman, National Jewish Post, Box 1633, Indianapolis, Ind.

The National Jewish Post

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GABRIEL COHEN
Editor and Publisher
ROBERT GOLDBERG
City Editor

Friday, July 13, 1951

Calendar

Tisha B'Av _____ Aug. 11
Rosh Chodesh Elul _____ Sept. 1
Rosh Hashonah, First day Oct. 1
Yom Kippur _____ Oct. 10

FREEDOM OF THE PRESS

Rabbi Charges Kashrut Sold Short By Traditional Jews

Editor, National Jewish Post:

Your July 6 edition, through a combination of circumstances, focused the attention of your readers on the retention and worthwhileness of kashrut, the Jewish dietary regimen.

On page 1, a dispatch from your correspondent in Detroit recorded the closing of that city's only strictly kosher restaurant three months ago, with no perceptible reaction from observant Jews since that time. Your editorial page contained an expression by you on the situation of the Long Island Jewish hospital, whose board had refused an organized demand from the local community for observance of kashrut in the hospital kitchen. Finally, in your "freedom of the press" page, there is a very fine letter from my colleague and classmate, Rabbi I. Usher Kirshblum, stating a deservedly firm position on the situation in Long Island.

I have been "bothered and bewildered" over the apparent indifference of our Jewish communities of large Jewish population to the closing of public kosher eating accommodations,

or, as in the instance of Chicago, the completely inadequate situation which exists.

I do not make kashrut the central cornerstone for Jewish survival, but neither am I willing to yield it as easily as many have as an important symbol of Jewish group identification. In the Diaspora, we require as many of these symbols as possible if we are to resist the undertow of the majority, non-Jewish culture. (In your editorial, you posit a somewhat similar position when you describe kashrut as "a Jewish discipline.")

To the sophistry of those who rationalize that "what comes out of the mouth is more important than what is taken into the mouth," there is the obvious answer that any attempt to minimize Judaism as a way of life in favor of Judaism as a highly intellectualized and aseptic system of ethical monotheism or ethical culture is as dead as classical Reform Judaism.

(The whole relationship between diet and food consumption on the one hand and its symbolism to the human psyche, on the

other, would make an interesting investigation from the Freudian point of view, in its application to the Jewish dietary discipline.)

We are confronted with the grotesque historical fact in American Jewish life that kashrut has been sold short not so much by those who have honest objections to it as by elements of organized traditional Judaism, who have run the gamut from incredible myopia and naivete to apparent collusion with the profiteering syndicate.

I have just returned from one of my quarterly visits to New York City, and I was reminded of my four years' residence in Manhattan when I could observe kashrut outside the home as well as within it without frustrating myself either with regard to a good meal or the atmosphere in which I ate it. But away from New York, even in the second largest community, Chicago, my desire to adhere to kashrut on the "outside" has led me to question why my community does not have a kosher restaurant where one may eat

without a sense of minor martyrdom, where one may dine in the course of an evening spent in "stepping out" with husband, wife, "date" or good companion.

I ask what has happened to the survey begun by the Conservative movement in this city of prices charged for kosher meats which have driven many a young housewife, weak to the challenge to be sure, into the chain stores. I ask when the full story will out concerning gouging practices of ritual supervisors which almost strangled the attempt of a large, downtown hotel in this city to maintain permanent, kosher catering facilities.

I am sure the situation in Chicago is duplicated, perhaps even magnified, in other large Jewish centers.

Above all, I cannot understand the indifference which attaches to this problem on the part of traditionally-inclined Jews. Is there not sufficient community of interest in the problem on the part of those who regard kashrut from the point of view of divinely revealed Shulchan Aruch Ju-

daism and those who cherish it in terms of a discipline and a means of Jewish identification to halt the constant retreat? There was a time when strictly observant Jews never ate outside of their home, and therefore might not have been concerned with the problem of public eating accommodations. However, the great body of Conservative and Orthodox Jews do eat outside the home, and one might expect that the question of kosher restaurants in large Jewish communities would be one of primary concern. How can we explain the phenomenon where support and funds will be forthcoming for a public mikvah but not for a community-subsidized or privately supported not-for-profit kosher restaurant, aesthetically appealing and dietically adequate?

It seems to me that the problem goes beyond its immediate confines and reflects upon subconscious patterns of Jewish behavior in this country.

RABBI SIDNEY J. JACOBS
Chicago, Ill.

TELLS WHY PITTSBURGH ZOA TOOK POSITION AGAINST RESOLUTION

Editor, National Jewish Post:

I am writing you because it seems to me that your publication has not fully presented the real issue which developed at the recent national ZOA convention with respect to the administration resolution for support of the General Zionist Party in Israel. You commented on the controversy as one between administration and the remnants of the old Progressive group. Our District delegates, some 27 of them, voted with one exception against the administration resolution.

To us, however, it was not an administration-Progressive issue. We see it as a matter which is vital to the life of the ZOA. For that reason I am writing you to clarify our position.

To us, the Zionist Organization of America has always been the one great body on the American scene to which all American Jews who loved and wanted to help Israel could belong. For that reason we in Pittsburgh as well, I am sure, as the districts throughout the country have been able to embrace in our midst Jews with varying economic, political and religious viewpoints. We have thus been able to acquire strength and be significant in the fight for the recognition and protection of Israel.

The administration resolution, as we see it, seeks to affiliate this great all-embracing body with a single political party in Israel. This we vigorously oppose. And it is of no moment that the party involved is the General Zionist Party. We would be just as vigorously opposed were it the Progressive Party, or Mapai, or any other party. We see ourselves as the friends of all Israel joining hands in America to do the historic task which must be done here. We do not see ourselves as the counterpart of any particular economic, political or religious viewpoint.

We do see problems in Israel which must be solved. We, however, believe that it is our duty scrupulously to keep our hands from interference in Israel. We are completely confident that the democratic process in Israel and the devotion and good sense of our brothers, the Israeli, will

eventually solve these problems.

Prompted by this feeling and because the limitations of time at the convention did not permit our viewpoint to be presented even though several of our members requested the floor, the board of directors of the Pittsburgh Zionist District took action at its first meeting to make clear the position of the District.

We do not regard the action taken by the recent convention as the last word on the subject. We are convinced that once dis-

tricts and members understand the full import of the convention resolution, they will take action to bring the ZOA back to its historic position. For that reason we intend, as loyal members of the ZOA, to give our view point the widest possible circulation.

I hope this letter will cast some light on what we regard to be the prime and most basic issue before the Zionist Organization of America. The ZOA has been one of the most vital bodies on the American scene. We intend to continue it as such.

ABE R. COHEN
Pittsburgh Zionist District

MINISTER TAKES EXCEPTION TO DISLIKE FOR CONVERTED JEWS AS MISSIONARIES

Editor, National Jewish Post:

I am writing with regard to your editorial entitled "Missionaries to Jews Need Code of Ethics." This article is to be found in The Post, dated Friday, June 8, 1951.

To be sure, every movement of any worth should have an acceptable code of ethics. If it is true that this missionary effort for Jews is covering its real intent by some secret, disguised approach, I for one am against the method. I feel as you do that all proselytizing activity should be open and clearly marked. Barring subversive groups, this matter of honestly, openly propagating our points of view to gain adherents is a democratic privilege. There are some things in your article, however, with which, I am quite sure, the masses in Judaism would not agree.

You state in your opening paragraph, "Even in Israel, it is doubtful that missionaries to the Jews could be banned. Certainly in a democracy the Jewish group must tolerate them." You seem to imply in the first sentence that if at all possible for the new state of Israel you would legislate to bar Christian missionary effort among the people, bridging the freedom of speech. You say that in democracy the Jewish people must tolerate them. Is it necessary that we be forced to tolerate them? We would certainly miss the basic principle of democracy if at an opportune time we could rid the community of this minority group.

Lovers of democracy tolerate those who disagree with them on

an entirely different principle. It is a spiritual matter, namely, the removal of ugly feelings for our fellow brother who may

even be ignorant and definitely out of the way.

That you may disapprove of some missionaries is a privilege you enjoy; but for one who professes to know Jewish psychology and I therefore assume Jewish history both secular and religious. It becomes hard to reconcile that with the statement, "But that doesn't mean we must like them."

Is this Jewish to despise people? In the Old Testament Jewish economy, was not mercy, consideration to be shown to the strangers that dwelt among them?

I may be mistaken in my interpretation of your article but it is hard to see how I am. You make, or at least imply a blanket condemnation of all those who have left Judaism for Christianity using such expressions as: "deserter," "renegades," "apostasy," "motives other than laudable."

I decline to believe this is the

feeling of the masses of Israel. Is it not this very attitude in the heart of untaught, professing Christians that brought such misery upon the Jewish people in the past centuries and especially the last twenty years. It is very unfortunate that you have not read the names of the great, honored men and women who have been converted to Christianity; who have carefully examined the claims of Judaism over against Christianity; who have sincerely adopted the tenets of the New Testament; whose motives for proselytizing are understood and methods ethical.

It is with no unkind feeling I have written to you; but as always will remain a friend to Israel.

WILLIAM MESSINGER
Ceredo, W. Va.

Editor's note: Rev. Messinger has read into the editorial. (Continued on next page)

♦ Positions ♦

If Your Organization has an opening to be filled, or if you are seeking a change, your notice here will be read by almost every Jewish leader and rabbi in the U. S. Write to Box 1633, Indianapolis 6, Ind. for rates.

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DIGEST OF YIDDISH PRESS

'SOMETHING VAGUELY SEXUAL' SEEN
WHY JEWS EXCEL IN BASKETBALL

By RABBI SAMUEL SILVER

DO YOU know why Jews make good basketball players, but rarely excel in football? The problem may have never troubled you, but it did Paul Gallico and he gives his reply in his book, "Farewell to Sports."

"Basketball," writes Gallico, "appeals to the Hebrew with his Oriental background since it requires an alert



SILVER

skimming mind and flashy trickiness, skillful evasion and smart-aleckness. Furthermore, there is something physically satisfying to see the ball drop into the net, which seems scarcely large enough to let it through... In this there is something vaguely sexual."

B. Z. Goldberg, of The Day, who discovered this chunk of basketbalberdash wants to know why Gallico's textbook is permitted in New York's public schools. The question ought to be addressed to Maximilian Moss, the Jewish head of the New York school system, which has frequently gone in for book-banning.

If Taft Is Standard-Bearer For GOP, Dems Sure To Win

THE DAY often supports the Republican Party, but its writers are free to choose their own sides. A. Glantz, Day columnist, takes advantage of this freedom to lambast Senator Robert A. Taft. The Taft legend is coming apart at the seams, writes Glantz. The Senator has been described as "intelligent, conservative, but



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constructive." But of late Mr. Taft has manifested only extreme conservatism, and his scarcely secret support of Sen. McCarthy shows "Mr. Republican" to be "irresponsible." If Taft is the best the Republicans have to offer, the Democrats are sure to be in power for another four years, Glantz predicts.

The Forward and The Day
Feud Over The Journal

THE FORWARD and The Day are feuding again. The new quarrel was precipitated by the court wrangle affecting the demise and the possible revival of "The Journal," the 50-year-old spokesman for Orthodoxy which expired a week before Passover. The Forward reported that Arthur Jacobs, son-in-law of the Day's publisher, Morris Weinberg, was blocking plans to resurrect The Journal by insisting on settlement of \$147,000 worth of Journal stock coming to him.

In a front-page blast Weinberg himself denounced The Forward for implying that The Day seeks to keep The Journal dead. Weinberg charged that The Forward broke a gentlemen's agreement by signing up a Journal writer, Saul Sapphire. The Forward retorted that it was only reporting the news and added that Weinberg, asked to go easy on The Journal's debt, declared that there was no room for The Journal. The Forward also heatedly pointed out that The Day has nabbed not one, but several of the Journal writers (I. I. Trunk, Aaron Zeitlin, and Dr. A. Klarman).

Then, in its July 4 issue The Day pulled a boner which brought delight to the Forward. In its holiday editorial, The Day referred to Independence Day as the birthday of the Constitution. Gleelessly, The Forward pounced on this faux-pas and, in a front-page inky assault, termed The Day's July 4 article, as "The Most Flagrant Example of Ignorance in the History of the Yiddish Press."

Freedom of The Press

(Continued from preceding page)

cepts which were not there. We stated that it was a democratic privilege to proselytize, but objected to the methods used by some of the missionaries. As to the converted Jews who are attempting missionary work among Jews, we offered some free advice which Rev. Messinger, as is his privilege, has declined. We have no quarrel with those Jews who sincerely become Christians. If they are at peace with their maker fine. We only ask that they leave us at peace with our maker. My blanket condemnation is against those former Jews who now make their living as missionaries, not among Christians, who need their prayers, but among Jews.

Rabbis Did Attend
ZOA Convention

● Editor, National Jewish Post:

Re your article of June 22, I was a delegate at the convention of the ZOA and personally saw at least five rabbis that I knew and I was told there were more. I am president of my district and several rabbis in my area were also there.

RABBI HAROLD FRIEDMAN
Fairmont, W. Va.

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I THINK AS I PLEASE

UNFORTUNATE CONTROVERSY
KILLS ISRAELI MUSIC HERE

By CARL ALPERT

AT A TIME when every effort is being made by responsible Jewish leaders both in this country and in Israel to promote the closest possible cultural relationship between the Jewish communities of the two lands, an unfortunate controversy has developed which threatens to curtail one of the prime media of folk culture. The differences of opinion are sharp and marked, and both parties to the dispute advance sound and reasonable arguments. Irrespective of the respective merits of the arguments, this controversy is slowly but surely stifling Israeli music in the United States and within a short time may be responsible for the disappearance of the Israel folk song as we know it.

What is at stake? On the one hand, "Acum", which is the ASCAP of Israel, has recently appeared in the field to protect the rights of Israel's composers. "Acum" rightly points out that many of Israel's songs are published and performed here without either credit or remuneration of any kind to the man who created the song. Thousands may know and enjoy a new melody brought over here by visitors or shlichim, but the composer remains lost and anonymous.

Worse, "Acum" claims, is the fact that American composers and arrangers have frequently distorted the artistic and musical values of the song. "We over here are all unanimous in our appreciation that the American composers have no feeling for the arrangement of Israeli songs, the director of "Acum" writes me. In short, they feel that their rights have been impaired and their artistic sensibilities offended.

To prevent this state of affairs from continuing, "Acum" requires proper contractual understanding with the composer in Israel; agreement for the payment of royalties; use of only the authorized musical arrangement provided by the composer. Violators are already facing suits in the American courts.

THE RESPONSE from American musicians and composers has been direct and pointed. In an article in "The Reconstructionist" two or three months ago Mrs. Ethel S. Cohen referred to the attitude of Israel's composers as "narrow, chauvinistic and provincial." No one here questions the rights of the composers to their royalties, and many admit that songs have been "pirated", although in almost every instance innocently, under the assumption that they were in the public domain. Whatever may be done to credit the Israelis, in name and in coin, is generally approved here.

The major difficulty lies in the ban on arrangements. Americans maintain that the arrangements provided by Israel are not suited to the American musical ear, and the choral conductor or teacher, or music publisher must adapt the songs to the local idiom. Otherwise, they say, the songs are not usable here.

"The Americans mutilate our songs," say the Israel composers. "The Israelis impose impossible conditions," reply the Americans.

One leading American musician, Harry Coopersmith, has written: "The threat of suit and all of its implications is causing a cheeping paralysis in the ranks of those who are charged with the teaching and dissemination of Israeli songs as part of the curriculum. We are fearful of transcribing, arranging and even of performing Israeli songs publicly—not only the recent ones but also those in the public domain for a decade or more."

SOME AMERICANS have already been sued, and legally designated agents of the Israel composers are on the alert to prosecute any other violations which may be detected. The result, as Mr. Coopersmith indicates, is to eliminate these songs from the market. Involved in this controversy is a serious question of harmonious relationship and mutual trust, not to speak of the broad relationship between Israel and American Jewry. The battle over "Tzena Tzena" is only a small part of the basic dispute, though this song helped to exaggerate the points of difference. The success of "Tzena" has led some Israelis to believe that the Americans are waxing rich on the former's music.

I do not exaggerate when I say that if the dispute continues in this form it will eliminate the Israel folk song not only from American air waves, but from Zionist meetings and public gatherings of any kind. Only some irrepressible youth groups will surreptitiously sing their "illegal" songs, but not a responsible teacher, choral leader or musician will subject himself to the real and ever-present danger of a costly suit.

There is justification in the complaints of the Israelis; there is justice in the protests of the Americans. Here is a vital problem which calls for tact, understanding and impartiality, combined with firmness and dictated by the over-all considerations of love of music and understanding of its role in the folk culture of a people.

Can there be an honest compromise and a mutually agreed upon understanding? It is imperative that such an understanding be arrived at with the least possible delay.

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ing the fish or by shining torches to attract the fish.

STAVITSKY HAILS MOVE

NEW YORK—The resolution adopted unanimously by the Large City Budgeting Conference calling for increased financial support by the major welfare funds to the American Association for Jewish Education, was hailed by Michael A. Stavitsky of Newark, N. J., president of the educational body.



ALPERT

NEW YORK

WHAT DID MRS. LAPIDUS OF THE BIBLE LOOK LIKE? SHE'S DEBORAH TO YOU

By M. Z. FRANK

MRS. LAPIDUS, that ancient career woman, was a lady of many parts. She was governess, prophetess, poetess and military heroine. According to a statement made by Prime Minister David Ben-Gurion in the Knesset, she was the original Joan of Arc, and the French peasant girl who lived three thousand years later was just an imitation.

Nothing is known about her husband, except his name—Lapidus, or, as the Bible spells it, Lappidoth. Mrs. Lapidus is better known by her first name, Deborah. Nothing is known about her family life, her children, or her looks. There is not even a hint. You can read chapters 4 and 5 in the Book of Judges, and you won't find any personal history of Mrs. Lapidus. But you can find out all about her career.

As a woman to hold a high government position in Israel, she antedated Golda Myerson. In making use of the intelligence of friendly Druse tribes, she set the pattern for Abba Hushi. Her writing—only one poem has come down—was pretty good, but it had two major faults. There are words in it which any man reading will find it difficult to make out or to pronounce; also she uses the first personal pronoun twice in the same sentence, and even uses her own name twice in the poem.

This makes me think of a certain Anglo-Yiddish columnist who usually begins his first paragraph with "I see where" or "I note that," and often says "Personally I am positively certain . . ."

IN SOME ways, Deborah was like Ben-Gurion. The enemy had nine hundred tanks, the Jews none. Yet she had confidence. She told the Jewish commander Barak to gather his men and go fight the enemy. (Barak said: "Sure, but on condition you lead the way.") And the Jews won.

The enemy was licked and the bodies of his soldiers were swept away by the "ancient brook, the brook Kishon," as it says in Deborah's song.

Kishon, as you see, is so ancient, it was even ancient in ancient times.

Today it is being reconditioned. Latest news is that Dr. Dov Joseph, Minister of Communications, on behalf of the Government of Israel, signed a contract with a Netherlands company "which will considerably enlarge the Port of Haifa . . . The terms provide for widening the outlet of the Kishon River which flows into Haifa Bay, the construction of a port with drydock and breakwater at the mouth of the river and a bridge across the river."

This bit of news makes me think of the two Dutchmen I used to run into at the Zion Hotel in Haifa and the story I heard that Ben-Gurion once kidded Joseph that his title ought to be "Earl of Kishon."

You can see the Kishon like a silver ribbon winding below in the valley as you sit on the porch of the Zion Hotel. Now it is going to be full of barges.

I SAID I did not know what Mrs. Lapidus looked like, but I have a pretty good idea about Mrs. Moses. Zipporah sure must have been a beauty. She was not a career woman, not a governess, not a poetess, not a military heroine, but, if she was anything like the Druse women I saw on Mount Carmel, my hat's off to Old Moses.

And Zipporah was a Druse. The Druse claim descent from Jethro, the Midianite priest whose daughter, Zipporah, Moses married. And the Druse are a very handsome race.

The Kenites in Deborah's days were also descended from Jethro—that makes them Druse. They helped the Israelites then. Deborah seems to have had a great deal to do with that. Today the Druse are helping the Jews. Abba Hushi had a lot to do with that. The Druse call him by his first name and treat him royally when he visits them. Once he took me to a Druse village and there I ate roast pigeons—the best meal I ever had in Israel.

THE Kishon river is mentioned in the Bible also in connection with the Prophet Elijah. One day he gathered four hundred and fifty prophets of Baal on Mount Carmel, and had them slain, and had their bodies thrown into the Kishon. Both Mount Carmel and the Kishon river are within the area of Haifa. You can look out of Lee Harris's window, or out of David Pinski's window on Mount Carmel in Haifa and see the Kishon in the valley.

A good project for Hadassah, or the Pioneer Women, would be to erect a monument to Deborah at the mouth of the Kishon. Then, at least, we shall all know what Mrs. Lapidus looked like.

3 Books Out This Week About Jews; 2 Novels

NEW YORK (NJP)—Three new books, all involving Jews, two of which are novels, were published this week.

The novels are "Of Blood and Oil," by Dr. Erwin Arnovitz, and "Some Are Friends," by Lewis T. Apple.

The third book, volume one of a three-volume history entitled, "Anti-Semitism in France," written by Robert F. Byrnes.

Apple's book, which deals with intermarriage, has created quite a stir. Apple is a 58-year-old

Kirkville, Mo., business man, and the book reveals traces of fine creative writing.

The Arnovitz novel deals with volunteers fighting with the Israeli underground in the Negev.

NAMES IN THE NEWS

PLATEAU OF JEWISH GIVING REACHED, SAYS HARRY LURIE

THE dangerous game of predicting what the American Jewish community will do financially holds no terrors evidently for soft-spoken, greying Harry Lurie. The executive director of the Council of Jewish Federations and Welfare Funds, speaking in Boston, opined that Jewish philanthropy in the U. S. has now leveled off and reached a general plateau of giving, according to The Jewish Times of Brookline, Mass. The peak year of giving was in 1948, Lurie explained to a Boston audience. 1949 showed a 20 per cent drop, which was followed by an 11 per cent drop in 1950. "We now estimate," the paper quotes Lurie as saying, "that we'll come within five per cent of the 1950 figure and that this total should become the standard goal for future fund-raising in the American Jewish community."



FRANK



LURIE



WEIZMANN

A Child's Faith Tried

A child's faith in Prime Minister Ben-Gurion was sorely tried when days turned into weeks following the head of the state's return from the U.S. and no word was forthcoming about a book the youngster had asked him to purchase on his recent trip.



BEN-GURION

Moved by the child's plea in his letter written in a boyish scrawl, the Prime Minister bought the book the youngster was unable to secure in Israel, along with others for his personal use. But on his return home he was unable to locate the original letter, which contained the boy's name and address. While the Prime Minister tried to wrack his brain to remember the boy's address, a thorough search for the letter was unavailing. Finally, after hope had been given up, the letter was located, and now a young Israeli knows that Ben-Gurion is a man who can be entrusted with a mission.

Caddy House to Synagogue

FROM Caddy house to synagogue is the experience of Rabbi Meyer Mereminsky's West Los Angeles Jewish Center, which formerly was used by the Hillcrest Country Club. The synagogue structure was moved from the golf course to its present location. The congregation, numbering 185 families, is six years old, and Rabbi Mereminsky has been with the congregation for the past two and a half years.

The Arabs Learn A Lesson

SUPPRESSING a book is the way to make the public

honored at a special testimonial service at the temple last Friday . . . Meyer Feinberg, of Easton, Pa., president for many years of Temple Covenant of Peace there, died of a heart attack at 66. He was the brother of Mrs. Bessie Halpern, wife of Rabbi Abraham Halpern, of St. Louis . . .

Banned by the Arabs was Dr. Chaim Weizmann's "Trial and Error," and almost immediately the book's price jumped fourfold. The Jerusalem Post reports. The Egyptian censor added his bit by making Israel's President's book the most sought after volume when he prohibited continuation of the book's serialization in the popular *Cairo* weekly, "Kul Shai." Kul Shai exhibited the Arabs' secret admiration for Weizmann when in announcing the serialization of the book, which incidentally ran for three weeks before it was discontinued, it wrote: "The Jews are our greatest enemy, but still a man like Professor Weizmann should be taken as a model by our leaders who do so much talking. Most of us would exchange any of our leaders for him, ten of them, a hundred of them if necessary."

Notes

A GREAT Jewish name in Philadelphia, Albert M. Greenfield, was attached to the Albert M. Greenfield Center for Human Relations of the University of Pennsylvania . . . The Center will provide service to communities in the throes of racial and religious conflicts . . . Massachusetts' only full-time woman jurist, Judge Jennie Litman Barron, associate justice of the Boston Municipal Court, received a special medal from the Boston University graduates at commencement exercises of the institution. The grey-haired alert-appearing grandmother of four, is active in many Jewish and general organizations . . . For the first time in history a Jew, Lee M. Friedman, president of the American Jewish Historical Society, author of a number of books on Jews in America and prominent Boston attorney, has been elected president of the board of trustees of the Boston Public Library.

Deaths

RABBI ISAAC Holzer, retired spiritual leader of Temple Beth-El in Poughkeepsie, N.Y., died last week at 78 on the morning he and Mrs. Holzer were to observe their golden wedding anniversary. Rabbi Holzer was

With the Rabbis

RABBI EPHRAIM F. Einhorn, who recently led the fight in Bradford, Pa., against the opening of the city's business establishments on Friday night, has been elected spiritual leader of Ahavas Achim Congregation in Detroit . . . Rabbi Harry E. Pastor has been elected to the pulpit of the new North Shore Congregation in Milwaukee . . . Rabbi Jacob Milgrom of Newark has accepted the pulpit of Congregation Beth El in Richmond, Va. Rabbi Benjamin M. Kahn has succeeded Rabbi Harry Kaplan as president of the National Association of Hillel Directors . . . Rabbi and Mrs. Gershon Hadas announce the engagement of their daughter, Judith Lee, to Samuel C. Florman, son of Mr. and Mrs. Arthur M. Florman, of New York . . . Ronald Solomon, son of Rabbi and Mrs. Maurice Solomon, celebrated his bar mitzvah in Kehilath Israel Synagogue in Kansas City . . . Rabbi David Jacobson has been elected president of the Community Welfare Council of San Antonio, Tex. . . . Rabbi and Mrs. Jacob Chinitz of Pontiac, Mich., announce the birth of a son . . . The wedding of Rabbi Bertram W. Korn and Miss Rita Edythe Rosenfeld, was solemnized in Philadelphia June 28 . . . The wedding of Rabbi Eugene Gruenberger, of Albuquerque, N.M. and Miss Joyce Smith will take place Sunday . . . David Gordon, son of Rabbi and Mrs. Julius Gordon, of St. Louis, has been presented with \$500 Bowdoin Award by Harvard University for the best essay on Shakespeare's sonnets.

Rabbi Abraham J. Karp, spiritual leader of Boston's Temple Israel (Conservative) since 1948, has accepted the call to become the associate rabbi of Beth Shalom synagogue in Kansas City, Missouri.

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Anti-Semitic Hecklers Razzing Rotblatt Injure His Three Friends

CHICAGO—(NJP)—His regret that he had ever mentioned to his Jewish friends that he was being abused by anti-Semitic hecklers was expressed this week by Marvin Rotblatt, Chicago White Sox hurler, as the friends nursed injuries suffered in the ensuing fight and their assailants appeared in court here Tuesday.

Rotblatt left with the team for Detroit and could not be reached for more comment. Consigned to the role of relief hurler, Rotblatt's record is four wins against two losses.



ROTLBLATT

Fists, clubs, knives and iron bars were wielded in the fray, which took place when Rotblatt's friends sought to dissuade Louis Passi, 19 and Edward Lazzard, 17, from hurling anti-Semitic epithets at the diminutive Jewish lefthander.

Passi and Lazzard were released on \$100 bonds when they appeared in Boy's Court on charges of assault. Passi told police that he was on probation on a burglary conviction.

3 Taken To Hospital

Phillip Cohen, 27, an instructor in Roosevelt College here, was treated at Mercy Hospital for a dislocated shoulder. His friends, Sam Bossov, 27, DePaul University student, and Ephrim Knopoff, 22, were treated at the hospital for bruises and then released.

The fight took place in the lower deck of the left center field stands overlooking the White Sox bullpen. Sgt. John L. Sullivan, head of the police detail at the park, said that no policeman was nearby because there were few fans in the section. It took police a few minutes to reach the area and end the disturbance.

Called Him 'Dirty Jew'

Rotblatt told Sullivan that Passi and Lazzard were in the stands while he sat in the bullpen during Sunday's game. "They rode me heavily and got very personal," Rotblatt said. The men called him "a dirty Jew," he reported.

Rotblatt mentioned the Sunday razzing to some of his friends, including the three men injured in the row. When Passi and Lazzard renewed their cat-calling during last Tuesday's White Sox-Cleveland Indians game, Rotblatt's friends tried to

Marc Chagall's exhibition out-drew any exhibition ever held in Jerusalem when 25,000 people visited the Bezalel Museum to see the U. S. artist's works.

Dairy Meals For Jewish Patients In Newark Hospital Gets O.K.

NEWARK—While New York Jewish community was in the throes of a bitter controversy over the kashruth of the Long Island Jewish Hospital, the board of trustees of the Jewish Community Council of Essex County approved the existing arrangement at the Newark Beth Israel Hospital here.

Under the present plan, Kosher meals, although with fish and dairy products only, are furnished to those patients who request them. No kosher meat meals are available.

Cost \$100,000 Annually

A special committee reported to the community council board that an additional \$100,000 annually would be required, over and above the cost of installing facilities, to make the kitchens of the hospital entirely kosher, according to The Jewish News.

The committee, which had been appointed last February, proposed several minor changes, which included presenting a card to patients entering the hospital to advise them of the kosher dairy meals. The committee also recommended a study of practice in Jewish hospitals in other communities in respect to kashruth. Abraham Lichtman, representing the hospital, told the committee that the number of requests for kosher meals had been minimal. He said no pork products are served throughout the entire hospital.

Many Practical Obstacles

He pointed out the practical difficulties involved in serving kosher meat meals to a limited number of Jewish patients spread out on various floors and wards. These meals, he indicated, would have to be served at the same time as the other patients were being fed, with much resultant confusion and an inevitable mixing of kosher and non kosher trays and dishes.

Lichtman said that even if all the Jewish patients were brought into one dining room, an obvious impossibility in any hospital, no "very pious Jew who adhered to kashruth practices could reasonably depend upon absolute, required supervision under the practical working conditions prevailing in hospitals.

Beaches Deserted As Water Polluted

TEL AVIV—Ocean swimmers who had hoped to bask on the city's beaches and then cool off in the Mediterranean are being disappointed as health authorities alternately open and close the beaches.

Sewers emptying into the ocean and the Yarkon River nearby have contaminated the water, making swimming risky.

A system of chlorination removes germs from the water, but solid impurities cannot be purified by chlorination and the danger of infection is great.

Police Break Up Counterfeiting Ring

JERUSALEM—A counterfeiting scheme which would have flooded Israel with illegal ration coupons was uncovered here by the arrest of six suspects and the confiscation of thousands of sheets in various states of completion.

stop them.

Bossov told police that a half dozen other hecklers and fighters escaped.

Rotblatt said the unfortunate incident was the first in his professional career.

The daily newspapers in reporting the fighting termed the remarks hurled against Rotblatt "personal" and did not mention the Jewish angle.

AJCongress Jumps Into Fight On Discriminatory Hotels

NEW YORK—(NJP)—The competition between Jewish civic defense agencies was heightened this week with announcement by the American Jewish Congress that it had lodged complaints against summer resorts in New York, New Jersey and New England with the New York State Commission against Discrimination.

(The Anti-Defamation League of B'nai B'rith recently announced a drive against social anti-Semitism, and a conference of its New England staff and lay workers was held several weeks ago to discuss the resort situation).

Circumventing Law

The complaint of the AJCongress charged that the resorts were circumventing the law against advertising that Jews were unwelcome by using terms like "near churches," "near Christian churches," and "Protestant and Catholic churches nearby."

Shed Polins, chairman of the Congress' Commission on Law

and Social Action, told the Commissioners that a survey of the summer resort section of one New York newspaper on May 20 of this year revealed 49 advertisements containing the disguised discriminatory advertising. When the advertising brochures distributed by the hotels were examined even more revealing discriminatory language was revealed, Polier charged.

A New York state law passed in 1943 prohibits discriminatory hotel advertising.

Similar charges were directed to state officials of New Jersey, Massachusetts, Connecticut and Rhode Island.

Won't Publish Letters, Breaks Paper's Windows

JERUSALEM—(NJP)—If you can't get a letter to a newspaper published, then there is only one alternative. At least that must have been the reasoning of Shimon Emanuel, 54, who demolished a row of four windows in the plant of The Jerusalem Post here, the only English-language daily in Israel.

The paper's editor told police that Emanuel was a frequent writer of "poison pen" letters, which the paper had rejected for some years now.

LOCAL BODIES STUDY MacIVER REPORT

NEW YORK—(NJP)—Local Jewish community agencies throughout the United States, which this week began intensive study of the controversial MacIver report (NJP, July 6, 1951) of the Jewish civic defense work, had an August 1 deadline to meet.

This was the date set by the evaluative committee of the National Community Relations

Advisory Committee, which will collate the criticism and work the report into its final form for an official o.k.

The NCRAC includes the Anti-

Defamation League of B'nai B'rith, the American Jewish Committee and the American Jewish Congress among others, and the fifteen or so local Jewish community relations bodies in major Jewish communities throughout the U.S. It and the Large Cities Budgeting Conference of the Council of Jewish Federations and Welfare Funds cooperated in sponsoring the \$25,000 scientific survey by Prof. MacIver, who is a noted social scientist.

Meanwhile the Jewish civic defense agencies continued their feverish activity over the report. The ADL had a special lawyer's committee studying the report closely, and an analysis was expected to be sent out soon to the agency's board.

The American Jewish Committee indicated its dissatisfaction with the report in the following statement:

"As a basis for further discussion we find the report impressive; but while we agree with many of Dr. MacIver's concepts of community relations work, we find some of his recommendations inconsistent with his own philosophy, and question whether they would in all cases achieve what he intends." The statement emphasized the A.J. Committee is making an intensive study of MacIver's report.

Controversial Report Gets First Approval

GARY, Ind.—(NJP)—The first official approval of part of the controversial MacIver study of the Jewish civic defense program was made here by Byron F. Novitsky of Fort Wayne, retiring president of the Indiana Jewish Community Relations Council. Speaking at the group's annual convention, Novitsky, a former member of the executive of the National Community Relations Advisory Council, the coordinating body for Jewish civic defense work, told the delegates that "There is only so much money available in this area and it should be spent on the basis of doing the best job, not who gets credit for accomplishments."

Earlier he declared that he was "quite in accord with that part of the already very controversial MacIver Report dealing with the relationship of the national agencies and local communities and national and state community relations agencies."

The MacIver Report recommends that more authority be vested in the local community relations councils.

Novitsky paid tribute to the national agencies but told of the determination of his organization to retain its independence.

The IJCRC will hold an executive committee session this Sunday in Indianapolis to determine its position on the MacIver Report.

Steals Bus, Gives Passengers Wild Ride

PETAH TIKVA—(NJP)—Passengers on a bus which made a wild careening trip from Zichron Ya'acov to this city soon suspected that something was wrong with the driver, but it was not until the bus was stopped that they found out what it was.

Their "driver" had stolen the vehicle and collected fares as the passengers embarked. He is now resting in jail.

He had driven off with the bus while the regular driver was away for lunch. He was apprehended when another bus-driver alarmed by the break-neck speed of the bus, gave chase.

Neighbors Protest New Newark Mikvah

NEWARK, N.J.—(NJP)—Neighbors are protesting proposed establishment of a mikvah here, claiming it would be bringing a bathroom into residential section zoned as Class 1.

The mikvah has been proposed by the Council of Orthodox Rabbis of Essex County, who are raising the \$10,000 to \$12,000 estimated needed to convert the interior of the one-family residence for use as a ritual-bath building.

Rabbi Zev Segal, president of the council, defended the plan, saying the building will be unchanged on the outside.

The City Building Department has already ruled that setting up a mikvah was a religious use permitted in a first-class residential area and did not need approval.

Newark's present mikvah is ruin in connection with a regular bathhouse. Elizabeth, New Brunswick, and other New Jersey communities all have mikvahs.

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